1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

The commandant, who had developed appreciable adipose tissue in seclusion, was perspiring pitiably; from time to time his niece handed him the water bottle, wiped off his perspiration, and massaged his legs whenever he seemed worn out. He was obviously entirely exhausted when at 3 A.M. (July 19) he finally completed the circuit at his retreat, where his pĩnčwẹ'i divested him of his ornaments, now her property, with which she refused to part despite all my inducements. The commandant entered the house to sleep—no longer in his cell, which was soon after removed, but on a platform bed in his sister Yatkré's sitting room.

Races; painting of pepyé.—On the same morning the men assembled in the plaza before sunrise, ranging themselves by plaza groups. On the previous day the eastern leader of the pepyé had handed the two miniature race logs (pąrare) to the commandant of the põhị'kama class, which, like the pepyé, is of the western age-class moiety, hence of the same racing team. Though the commandant had secretly buried the logs in the plaza, a member of the kupẽ' plaza group mysteriously unearthed them, notwithstanding the wakõ'kama commandant's wife's sitting on the spot. At once hiding the pąrare in his armpit, he departed; and accompanied by all, including the pepyé, he went to a site one and a half kilometers away, beyond the Santo Estevão Creek. The pepyé, who had at first crowded round the bearer, now dispersed into relay groups along the route, so that only their two leaders, wearing their occipital fan of tail feathers (pąnyapị'; see pl. 35, *a*), accompanied the other classes to the starting point for the race. There each of the two took one pąrare, knelt down with it, and sang.

The race toward the village then started, the western classes—põhị'kama and pepyé—running on the right side of the track against the eastern classes—wakõ'kama and pąntųktĩkama (uninitiated boys)—on the left. The latter won—thanks to Čąré, who once more proved the tribal champion. As always in pąrare races, the pepyé girls and their predecessors were stationed across the course and welcomed the runners with the customary flogging and pouring of water over their heads (pl. 30, *b*). Finally entered the pepyé leaders, carried astride the shoulders of two men and set down before the girls without flagellation or ablution.

At once the six plaza groups carried off the baskets of fruits allotted to each, bringing them from their former retreats to the plaza, where each group poured out the contents on their own stance, sorted, and distributed them. It is no easy task to distribute anything among nearly a dozen persons if the numerals in one's tongue do not extend beyond four. This accounts for the distributor, Koipõ'ro, scratching his head in despair and also for the number of raised forefingers on this occasion.

After the initiates' first haircut in three months, they were painted blue-black with genipa and red with urucú. The design differs according to one's plaza group. It consists of a band a hand's breadth in width with figures repeated on both sides of the body front, from the cheeks down to the middle of the thighs, with narrow ramifications over the front side of the arms.

The pepyé ranged themselves on the west side of the village, to the right and left of their eastern leader's retreat, in six companies corresponding to the plaza groups; they were holding burity sticks (pure) 4–5 m. long. The men, grouped on the same principle in the plaza, ran toward the pepyé, carried off those of their own affiliation, and took them to the appropriate group assembly house, where they were painted. The commandant again formed an exception, being painted not in his own group's (čẽpre) lodge, but in his sister's house, his place of internment.

While being thus decorated, a pepyé lies motionless on his back, resting on a mat,